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INDIANS AT WORK

OCTOBER 1941

Notes On The Contents

The front cover picture was made while a Navajo CCC worker was building a new barn and corral to house a fine stallion recently purchased by the Navajo tribe. This picture from the Leupp district of the Navajo Reservation was taken by Milton Snow, Navajo Service photographer. Similar activity is going forward in other districts where stallions are being purchased to improve the breed of horses on the reservation.

Another picture by Milton Snow appears on page 30. In the construction of this storage dam, entirely by hand labor, Navajo CCC workers, as seen in the picture, demonstrated skill, precision, and courage.

The frontispiece picture by John Vachon, Farm Security photographer, needs no explanation. If labeled, it would simply be "Summer." The boy is an Indian of Minnesota.

Photographs contributed by H. Armstrong Roberts for use in "Indians At Work" appear on pages 3 and 29.

Clifford Segarbloom, Bureau of Reclamation photographer, added some interesting pictures to the Department's photographic files when he visited the Supai Indians recently in their remote little valley home in the Grand Canyon country. The Supai, who take for their name their word for the "sky blue waters" of Cataract Canyon, can be reached only by horse pack and foot. They themselves love to ride horses, as evidenced by Mr. Segarbloom's picture, on page 5.

Many of the boys who mastered various welding skills at Haskell Institute are now employed in defense industries. Last spring Haskell secured an old Army plane for practice purposes, and Richard Hunter, a Caddo-Delaware Indian, is pictured looking it over on page 8. On page 10, John Welch, Cherokee student assistant to Welding Instructor Jimmy Davis, demonstrates with a needle the precision Haskell student welders aim for. Some broken sewing needles repaired by the boy-welders have been on exhibit at the University of Kansas. These two pictures are from Gordon Brown, of the Haskell staff.

Frank Werner, Department photographer, made the portrait of George LaVatta on page 14. The picture of E. J. Skidmore, Indian Service personnel officer, is furnished through the courtesy of the Community News, Alexandria, Virginia. The picture of "Cap" Nyce, retired Indian Service forester, was made by W. H. Tippet Studio, Billings, Montana.

On page 20 are shown Joe Garry, Mrs. Roosevelt, and the Hon. John Tolan, looking over an Indian exhibit in the Indian Affairs Committee Room, House of Representatives, last January. Joe Garry visited Washington with Sister Providencia, daughter of Congressman Tolan, here to win support for the Kateri arts and crafts movement in the Northwest. Joe Garry has written an article on the cooperative movement, which appears on page 21. The picture was made by Hyman Greenberg, of the Department's Photographic Section.

William Fox made the picture at Parker Dam, shown on page 23, while employed with the Los Angeles Metropolitan Water District several years ago. The Pueblo Indian boy in the intricacies of a hoop dance, shown on page 24, is another in a series of pictures released by Transcontinental and Western Airlines, on the recent Pueblo student pilgrimage to old Mexico.

Joe Brittain, Mission Indian, shown on page 34, is employed at Carson Agency, Stewart, Nevada. The picture is by Arthur Rothstein, former FSA photographer. The Eskimo tot on the back cover is little Amelia Clark of Keewalik, Alaska. The picture was made several years ago by the Department's Photographic Chief, Ray Dame.



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INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME IX

OCTOBER 1941

NUMBER 2

On September 10, at a meeting of our Washington personnel of Indian Service, I made some remarks which had not been prepared in advance. It has been suggested that the field should have these remarks, so I use them in place of an editorial.

"I shan't talk with you about the thrift plan. It is just a plan of saving some of your money - our money - at an interest rate that about equals that of savings banks, and of thus helping our country. But the occasion has to do with the National Defense. If you will allow me, I will talk a little about that.

"I think it is coming over the mind of people rather rapidly now, that we are within a situation - call it war, or don't call it war - a situation that embraces literally the whole world, which is graver than any of us has faced in his life - perhaps graver than any our country has faced in its life - perhaps the gravest, most fateful situation in which the world has ever found itself. People are beginning to become conscious of that fact. Whether we go nominally into the war as a belligerent, or whether the national policy as thus far developed is simply made effective, still we are in the position where we are fighting for our lives and fighting for civilization in the world. What America does, almost certainly is going to determine the outcome of the World War. We might not go a step further into belligerency than we have gone, still what we do is almost sure to determine the outcome of the World War - the outcome in Europe, in Asia, in Africa, and here.

"I want to say a word about how we have done so far. We have been slow and confused, admittedly not efficient, admittedly we have not brought our wills to bear in any very noble way yet. But after England has been in the War, knowing that it was life or death, for a whole year, she had not done any better than we have done who are not at war, not belligerent, not threatened with imminent invasion. After a whole year, France was in a far

less prepared condition of mind than we are, although we are not a belligerent. I have been reading lately a book we all ought to read, both for its excitement and its information - I refer to "Berlin Diary" by Shirer. The most impressive thing in that Diary is not what it tells about Germany, but what it tells about the countries around Germany - Holland and Belgium, for example - which up to the hour of the day they were overrun were irresponsible in their thinking, burying their heads in the sand of the most pathetic self-fooling illusion. And so if we compare ourselves and how far we have gone - we, still behind the imagined security of a great ocean; we, not at war; if we compare it with what went on in the first year of the war in England, and France, in the jeopardized countries all around Germany - we do not have to be ashamed.

"And fundamentally, not to be war-minded, not to find it easy to concentrate one's thought on preparation for war, is not a thing to be ashamed of. As a matter of fact, this vast horrible event that is going on in the world now, if democracy triumphs, could be, perhaps will be, the means of making it possible never any more to have to concentrate on war. That might come out of the present horror. We should say: That must come out of it. It didn't come out of the last World War, but the convulsion of this war is indefinitely more profound, more disintegrating, than the convulsion of the first World War. So, while I imagine each of us has a feeling of dissatisfaction with himself, with his neighbor, with his country, about the way the challenge has been met in this country, all we can say is that we have met it as well as China at the beginning, or as well as England at the beginning, and so on, although we have been less immediately in danger, less immediately attacked or menaced than any of those other countries.

"I might try to say a word about why it is our supreme concern that this country do its full part, at least within the limits of the declared policy - the policy of Congress as declared to date - the policy of maximum aid to the governments resisting the Axis. What we are confronting in Germany definitely is a philosophy carried out exhaustively into practice, carried out with a thoroughness and an efficiency and a hardihood which certainly has not been witnessed before in modern times - a philosophy and a practice, a program, an ambition, a purpose - a philosophy and program that individuality shall be stamped out of the human race. Personality shall die. That is the essence of Nazi creed and philosophy. That man shall become wholly an instrument, wholly a slave of the collectivity - call it the State - the collectivity consciously, sincerely devoted to perpetual war, to conquest without any bounds, which must be world-wide. That is what we are confronting. We talk about democracy being imperiled, freedom being imperiled - the free way of life, free enterprise, religion. Yes, they are all of them imperiled because the thing that is at the heart of them all, the thing that is all of them - that is, simply, personality, individual, human personality - is imperiled, imperiled by a program which with complete deliberation is working to stereotype the whole race into the pattern of the slave. That is what they say of themselves. That is what they do, except that they always do more, not less, than they say. Hitler

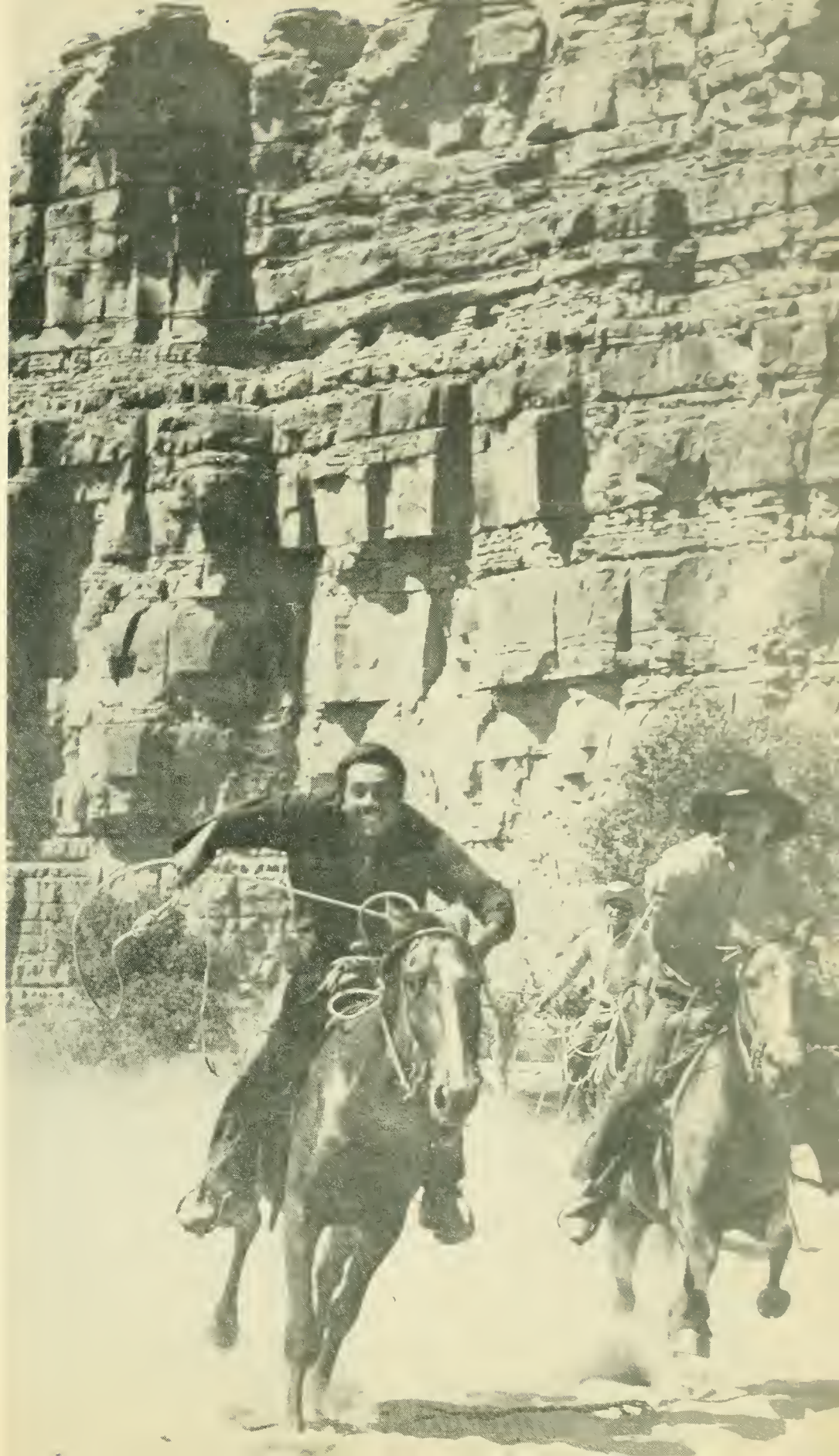


has never failed to more than make good on any evil pledge he has given, any pledge that is directed against life, personality, the soul.

"Now, whether a victorious Axis struck at us with military might, next year or in five years, it is already striking, and even striking within our own national boundaries, at our values and our philosophy of life, our religion, all that gives dignity, meaning to our existences, that warfare is upon us now. And inevitably, if the Nazis triumphed, the economic warfare would march at once, and would lap every one of our boundaries and shores. And just as certainly the military onset would come, be it now, or in five years, or in ten years. And what are five years, what are ten years in the life of a society? We surely are as much concerned about a horror that may be visited on us five years hence, as about the same horror if only one year off.

"Our role now is that of production, vastly increased production, delivered to the peoples who are resisting the Axis - China, England, Russia, and so on. We have got to schedule our production on a scale much vaster than we have even scheduled it yet, and we have got to produce and deliver on that vaster scale, if we are going to avoid all that I have been trying to specify. That is going to entail expenditures by the Government - tax-raised, but more largely loan-raised - not only as great as those going on, now, or as great as the larger amount projected for next year, but three or four times as great, perhaps. It is going to entail other adjustments than tax-paying or bond-buying, direct and indirect adjustments that will affect the life of each of us more and more and into which we must enter not resistingly, not morosely because we are forced to, but because we want to. Deep transformations are ahead, even though we don't go into belligerency. It is in our power to make of these transformations a rebirth of our good life, a rebirth of our faith, of our unselfishness, or our ardor. All will depend upon the spirit in which we endure and act.

"Just a word about why all these things ought to concern us Indian Service people more than other people, perhaps. The Indian Service under ancient policies made of the Indians something suggestive of that which Hitler is trying to make of the conquered races. It did that - the world knows it. The ancient policy is all changed now. We are endeavoring to set the Indian free from that past which was our white race's doing, that past that made war upon his personality, made war upon his heart and soul and life. We are doing that liberating work; the Indian is doing it. In the process of our work, we are emphasizing as far as we can, in every policy and every procedure, the concept of local democracy, of the fullest participation of the individual Indian's personality in the life of his tribe, the life of the jurisdiction, of the community; the fullest participation of the individual Indian, the group, the neighborhood, the family, the tribe, in their own affairs and in the larger affairs of the world. The keynote of all we are doing is democracy conceived as the most dynamic of all the ideals and all the institutions that there are. Democracy, conceived not meagerly as only a voting and electing people to office, but democracy conceived as the giving of the self ardently into the hopes and the



*The Havasupai In
Their Remote Canyon
Home, Ride Horseback
From Morning To Night.*

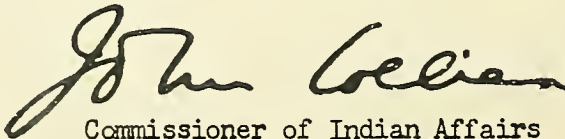
strivings of the community. And we are discovering that democracy conceived in that way has never died from Indian life. It is very ancient in Indian life - definite and ancient and strong, and it never died. It has surged up to meet the opportunity, to meet the challenge which the Indian is confronting now, and wonderful things are happening out in the Indian country through the setting free of the springs of life in the Indian by methods of democracy experimentally applied. We Indian Service workers are, in the nature of our task, devoted in our professional careers to the intensifying of democracy. We are working, true, for only 400,000 Indians, but the results of our work, in the measure that we do forge out a successful program, will radiate clear down to Patagonia, to the population of more than 30,000,000 Indians who are the dominant population of many countries south of here.

"We ought to be more prepared, more sensitized to understand the horror of Naziism and to understand the hope of America, than workers in most government service. And we can't care deeply enough, feel enough, think enough, do enough to help in the supreme effort of our country now. Upon our country, unsolicited, unsought, has been thrown the decision of whether the spirit of man shall live or die. We didn't seek it, but we have that responsibility, we have accepted it, and what we do in the next year or two or three years will make the fate of the next thousand years in Europe and here.

"I have taken the occasion of this little plan of investment in Government bonds to try to say to you what I know is in the minds of many here, and in my own mind so much that I just had to talk about it."

* * * * *

In the remarks here quoted, I mention the importance of our Indian program here in the United States to the thirty million Indians who live in other American nations. Just recently there came to my desk a copy of Volume I, No. 1 of the "Boletin Indigenista" of the Inter-American Indian Institute to Mexico City. This bulletin will appear bi-monthly as a supplement to "America Indigena", a quarterly magazine to be published by the same organization. These publications will be printed in English and Spanish, and will deal comprehensively with the hopes, aspirations and problems of all the Indians of the Western Hemisphere, and will also report on the work of governmental agencies which are serving these Indians. I hope that every reader who is interested in the Indians of all the Americas will find it possible to subscribe to these important publications. A fuller description, and information on how to subscribe, will be found in succeeding pages.


Commissioner of Indian Affairs

TWO INTER-AMERICAN PUBLICATIONS ON INDIAN AFFAIRS

The Inter-American Indian Institute in Mexico City has informed the Office of Indian Affairs that it will publish two periodicals devoted to the study of Indian Affairs in the Americas.

AMERICA INDIGENA, a quarterly, will make its first appearance this fall, with articles by leading Indianists of North and South America printed in both English and Spanish.

A bi-monthly news bulletin, the BOLETIN INDIGENISTA, also in both English and Spanish, will be issued as a supplement to the quarterly magazine to furnish current news on matters of interest to students of Indian affairs throughout the hemisphere.

Both AMERICA INDIGENA and the BOLETIN fill a long felt need in the field of Indian culture. They have a unique function to perform. True, there are publications in each American country dealing with the specific facets of Indian life, but there has been a need for a publication which, leaping over the barriers of language, would coordinate scientific and cultural information, supply news of current interest in the world of Indian affairs, and serve as a medium for promoting better understanding of Indian life in the New World.

For the reader's convenience, the magazine and the bulletin will be issued in the same size, so that they may be easily bound. Such a collection would be an invaluable source of information to students of Indian problems, to Indian Service administrators, and to all persons interested in Indian life and culture in their own and in the other American countries.

Because the Institute hopes that these periodicals will serve to further cooperation among Indians and Indianists in the study of methods for improving the life of the Indian population of the American nations, it invites experts in Indian education, in anthropology, sociology, medicine, agriculture, Indian Service administration, economics and allied fields to contribute articles, book reviews, and news items. All material will be published in the language in which it is written, with resumes or translations into the other language use.

Subscription rates, given below, include both AMERICA INDIGENA and the BOLETIN. Blanks may be sent directly to the Inter-American Indian Institute at Orozco y Berra 1 - 304, Mexico, D.F., Mexico, or to the Division of Inter-American Cooperation, Office of Indian Affairs, Washington, D. C., which will forward them to the Institute. All checks should be made payable to the Instituto Indigenista Interamericano.



FROM NEEDLES TO BATTLESHIPS

By Eleanor Williams

"We can weld anything from the broken eye of a sewing needle to a battleship" is the motto of the Indian boys in Jimmy Davis's welding shop at Haskell Institute, Lawrence, Kansas. And the rate at which the boys are getting jobs in Uncle Sam's defense program proves their words are not unfounded.

Welding the broken eye of a sewing needle may sound trivial but it is a ticklish job. Imagine what a flaming torch in the hands of an untrained person would do to a tiny needle. The needle would probably melt in a fraction of a second. But not at Haskell. Needle repairing is not undertaken as practical training in Mr. Davis's class, but some of the students will repair a needle's eye for you just to demonstrate their skill.

Normally, Mr. Davis's class numbers 25 or 30 boys. In the last few months, however, the class has been reduced to a dozen. Students this year and graduates of recent years have landed jobs in private industry engaged in filling defense orders. Careful welding of the metal parts in an airplane, steamship, tank or transport means the difference between safe and unsafe craft. The boys from Haskell are proving to be as good as any men on the jobs.

At Standard Steel Works, Kansas City, Missouri, six boys from Haskell are working on trailer tanks which transport gasoline for refueling purposes. The boys are welding aluminum, which is one of the most difficult metals because it doesn't change color with heat and may burn if not carefully watched. At Columbian Steel Tank Works, also in Kansas City, four Haskell boys are employed in welding storage tanks for Army use.

Harry Clement, Creek, has a job at Cessna Aircraft, Wichita, Kansas, which has been making training bombers for Canada. Harry is studying airplane construction at night, with the hope that he can become an aeronautical engineer.

Walter Larson, Chippewa, who graduated from Haskell last year, worked for Standard Steel Works in Kansas City before taking a Civil Service examination as welder. He passed the examination and is now employed in the Bremerton Navy Yards, Bremerton, Washington.

Education at Haskell is thoroughly practical. Twelve different trades are offered for boys and part of the students' training is the maintenance of the 100 buildings on the campus. Students who have had experience in several trades, such as plumbing, power plant operation or auto mechanics seem to make the best welders, Mr. Davis says, because they under-

stand the practical applications of welding. The boys are given experience in every line of welding, both gas and electric.

A prize possession of the shop is an old Army bomber, and boys who want to be airplane welders are getting intensive training through welding its parts.

"Training the students is only half the job," says G. Warren Spaulding, Superintendent of Haskell Institute. "Unless we can find positions for them in Government or private industry, we consider our job only half done. A number of the students at Haskell have obtained jobs before their school courses were completed. For example, one boy who was majoring in electricity last year received a temporary job with an electric company in Topeka, Kansas, for the summer months. In a short time the company boosted his pay. By fall the boy had received a second pay raise and had gotten married. The company wrote us he was as good as any man employed, so instead of making him return for another year of welding, Haskell sent him a diploma."

As Haskell has the best shops in the State, Superintendent Spaulding has offered its facilities to the State for defense training.

Welding A Needle, Haskell Institute, Lawrence, Kansas.



A Cooperative In Europe's Black Forest Solved An Allotment Tangle

By Ward Shepard

Indians are not the only people who have been bedevilled by getting their common lands into private ownership and subdivided and re-subdivided by inheritance. Several years ago, while investigating forest policies and administration in several European countries, I ran onto an interesting forest cooperative on the Murg River in the Black Forest. This cooperative had grown up centuries ago as a solution of a regular mess that had come about through subdividing a forest originally held in common ownership. The parallel with our own problem of allotted and inherited land is so striking that it is worth recording for whatever light or encouragement it may give us. Indians on the allotted reservations have special reason to study any and all possible solutions of the complex ownership pattern, because it is on them that the burden of an uneconomic system of land tenure will ultimately fall.

Forest Cooperative

To refresh my memory, I have translated the following account from an authoritative source:

"The Forest Association of the Murg River Boatmen originated in the fifteenth century through the fact that the raftsmen who floated timber down the Murg River to the Rhine organized as a cooperative society. From primitive times they already owned a forest which, however, had been divided up into privately-owned parcels. In the sixteenth century each boatman could cut for his own use a specified amount of lumber or wood, but the bulk of the timber was reserved for rafting down river. The sum of the individual timber rights was reckoned as constituting the collective cutting rights of the Association. Consequently private ownership of individual parcels of the forest lost its meaning, and since the boundaries of these parcels had fallen into dire confusion, common utilization of the forest was reestablished.

"The old Murg Forest Association was reorganized by statute in 1896 into a legal cooperative corporation. The property of the cooperative in forest lands, together with farm lands, meadows, and homesteads, is upwards of 12,000 acres. The management is carried on by the Association's forestry staff, whose director is a state official.

Membership Limited

"Membership in the Association is limited to those who acquired ownership of timber rights. Since 1893 the enterprise consisted of 100,000 ideal shares or so-called forest rights. The proprietorship of these forest rights constitutes the ownership of the Association forest and gives the basis for the distribution of the income. These forest rights are transferable; consequently ownership changes constantly. In order to gain an



Loading Timber From Klamath Indian Forests, Oregon.

influence in the administration of the property and to bring in an orderly forest management and control, the State of Baden has bought and continues to buy these forest rights or shares. In 1913 more than half these shares were owned by the State. The value of a forest share before the World War was at least 150 marks (about \$37.50), so that all the shares represented the sum of 15 million marks (about \$3,750,000). Through State purchase the value of the shares has increased significantly over their earlier value.....

Receipts Go Into Association's Treasury

"The receipts from timber, as well as those from other uses, such as the leasing of farm lands and from hunting and fishing, go into the association's treasury. The costs of forest management are borne equally by the State and the Association."

Note the important points in this case. These boatmen had a co-operative business of cutting and rafting timber, and the boundaries of the private parcels, through inheritance, had become so tangled up that private ownership of individual parcels ceased to have a meaning. What these people were really interested in was getting their share of the income, so they voluntarily pooled their forest holdings. I can imagine that

this took a tremendous amount of argument and quarreling before it was worked out, and there must have been opposing factions, and conflict between vested interests and common sense. Anyhow, they straightened out the mess and it worked for three centuries.

Then the State stepped in and organized this voluntary Association into a cooperative corporation. It did this partly because the use rights of the owners had become pretty complicated through these centuries and partly because it was necessary to introduce more scientific management in the public interest.

State Issued "Ideal Shares"

The solution worked out is very interesting and suggestive. The State issued 100,000 ideal shares (that is, shares without any stated value), each of which represented the right to 1/100,000th of the income, and which were distributed among the owners in proportion to their pre-existing use rights. One question always raised about transferring inherited Indian lands to the tribe in return for "ideal shares" in tribal property is whether an Indian will trade a tangible piece of land for an intangible share in tribal assets. The Murg boatmen did precisely this, and they have found their shares constantly increasing in value as the State has improved the forest management and increased its income.

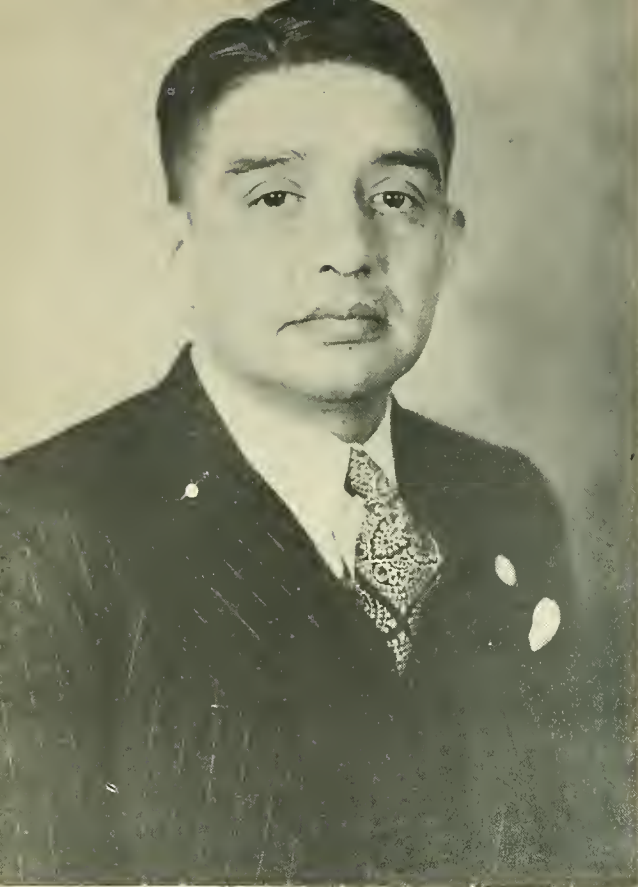
Three centuries from now, our descendants will probably be recounting how, after much argument and quarreling, the Indians and their advisors finally straightened out all this growing tangle of private ownership on the Indian reservations, enormously simplified the Indians' use of their own lands, and improved the resources and increased the income by good management.

Army Tank Is A Turtle

WITH THE THIRD ARMY IN WESTERN LOUISIANA. The 32nd division in current war maneuvers here has armed 17 Michigan and Wisconsin Indians with microphones and worked out a radio communications code that the enemy probably never will crack.

Nine Indians from a western Wisconsin tribe, four from a northern Wisconsin tribe, and four from a northern Michigan tribe were found able to transmit and receive messages in their native tongues.

Indian vocabularies do not contain any modern military terms, and to overcome this, a tank became a "turtle", airplanes became various kinds of insects, and arms of service such as infantry, field artillery and cavalry were designated by colors. Old Indian words were improvised for other military terms. Beaumont, Texas. The Enterprise. 8/21/41.



George P. LaVatta

George La Vatta Wins Recognition As An Outstanding Indian

Today Indians are found in many professions and vocations, filling their places in modern civilization effectively. Indicative of some of the recent progress of the Indian race in this country, is the annual presentation of an Achievement Award by the Indian Council Fire of Chicago, Illinois, to the Indian whose accomplishments are considered outstanding.

George P. LaVatta, three-quarter-blood Shoshone Indian of the Fort Hall Reservation in Idaho, has been selected to receive the honor this year. Presentation of the award was made by the Council Fire at its annual American Indian Day observance.

Mr. LaVatta has been an active and earnest worker in Indian affairs. He received his education at the Fort Hall Boarding School and the Pocatello Public School in Idaho, the Simon Muhr School in Philadelphia and graduated from the Carlisle Indian School. In his earlier employment, working as a store clerk with a mercantile company in Idaho, George LaVatta found little satisfaction. Desiring to make a change, he applied, not once but many times, to the Union Pacific Railroad for employment, and his persistence finally got him a place as laborer. His diligence in this minor capacity attracted the attention of his superiors and he received numerous promotions. His last few years with the company were spent in helping to organize safety, welfare and good-will programs for employees. While employed here Mr. LaVatta took night courses in organization and personnel work. Still feeling a responsibility for his Tribe, he did much voluntary work on his reservation and assisted qualified Indian boys and girls to obtain profitable employment. At the end of 12 years service, the Railroad presented him with a Meritorious Service button. Mr. LaVatta left the Union Pacific in 1929 to accept a position in the Indian Service. He subsequently received appointments as Placement Agent and Assistant Guidance and Placement Officer. In the latter position his duties consisted of obtaining employment for Indians, helping superintendents and Indians in organization and work projects, 4-H Club and stock association work, and assisting Indian young people to secure educational and vocational training.

On July 1, 1935, Mr. LaVatta became Organization Field Agent for the Indian Service in the Pacific Northwest. His responsibilities as in-

cumbent of this, his present position, include assisting Indian tribes to set up machinery for writing constitutions, holding tribal elections and developing tribal responsibility for political self-government, as well as organizing economic programs working toward tribal self-sufficiency, all of which are measures outlined in the Indian Reorganization Act of 1934. Mr. LaVatta is one of six Indians employed by the Organization Division of the Indian Service as Field Agents.

In speaking of Mr. LaVatta's work, John Collier, Commissioner of Indian Affairs, said: "He has made rich and varied contributions to the Indian people and to the Service. He has interested himself in the work of all the branches of the Service, notably such activities as arts and crafts, employment of Indians, education, rehabilitation efforts of the Indians, and the development of Indian initiative in the supervision and management of their own affairs. His character and personality have contributed a great deal to the cause of inter-racial friendship."

Montana Cree-Chippewa Indian Develops A Coal Mine

By R. W. Windbigler, Road Engineer at Rocky Boy's Reservation

A bright future is in store for Raymond LaDue, Chippewa-Cree Indian of the Rocky Boy's Indian Reservation in Montana who first started prospecting on a coal mine back in 1938.

Many days of hard labor had been put in prospecting and in preliminary investigation before word reached the Agency office. Considerable help was needed to get an enterprise of this nature under way. In addition to obtaining equipment to operate the mine, it was necessary to construct two miles of road up a rugged mountain canyon in order to make the mine accessible from the reservation road system.

An investigation by the Agency superintendent and road engineer revealed that there were possibilities, if Mr. LaDue was willing to put in many more long hours completing the work he had started. The agency road department agreed to cooperate in the location and construction of the road leading to the mine which is just below the summit of Centennial Mountain approximately five thousand feet above sea level. Neighbors and friends of the prospective owner-operator donated their time in clearing the roadway site of brush, blasting the rock and constructing two timber bridges. Road machinery was moved in and operated sixteen hours per day to complete the grading as quickly as possible. All of the operations worked out smoothly so that the road was ready for use when the mine production started.

Trucks started hauling in August 1939, furnishing coal for Agency use and to outside points within a radius of one hundred miles from the mine. During the first year of operation the output was approximately 375 tons per month in season with only a limited amount of equipment available.

(Continued on next page)



*"Take Our Picture, Mister-"
Riverside Boarding School, Oklahoma.*

(Continued from preceding page)

Through Mr. LaDue's perserverence the mine has constantly been developed and improved. At present, considerable expansion is under way to take care of the additional demand for the high-grade coal. A new air compressor has just been installed. A new undercutter will soon be ready for use. Showers are being installed along with improvements in accommodations for the workmen and truck drivers. Four thousand dollars in improvement during the past year will increase mine production to about 125 tons per day. Arrangements have been made with the Great Northern Railroad for a loader at Box Elder so that coal will be shipped by rail as far east as Fargo, North Dakota.

"The days that have passed were very cloudy at times, but the future looks brighter," said Mr. LaDue in anticipation of removing half a million tons of coal out of the mountain. A few years ago it was just a plan for the future.

Employment Of Indians Is Part Of His Job



Mr. Skidmore

(The following personality sketch appeared in the third issue of PERSONNEL BULLETIN, new publication of the Department of the Interior:)

E. J. Skidmore is Personnel Officer for the largest bureau of the Department of the Interior, the Office of Indian Affairs. Unique among Federal agencies, the Indian Service embraces many of the phases of governmental activity commonly associated with other Federal services and with the work of state and local units.

Its activities include general administration, education, health, welfare, home and farm extension work, irrigation, forestry, land management, soil conservation, road construction, law enforcement, probate of Indian estates, construction and maintenance of Indian Service buildings and utilities, and the Indian Division of the Civilian Conservation Corps. The personnel problems resulting from this diversity of activity are supplemented by many other problems arising out of conditions of employment in the Service - the extreme isolation of most of its field stations; problems associated with the community life of an Indian agency; and those inherent in working with groups of differing cultural backgrounds. The Bureau employs nearly 400 persons in Washington and approximately 12,000 in the field. Of this group, more than 50 per cent are Indian. Its field units, but with few exceptions, are located west of the Mississippi River and in the Territory of Alaska.

With more than 34 years' experience in the field of personnel management, Mr. Skidmore is well qualified to handle the problems which come to his desk each day. Upon completion of a course in business administration, Mr. Skidmore was employed for a year as a stenographer by the Michigan Central Railroad. On July 1, 1907, he entered the Federal Service through competitive Civil Service examination, receiving his first appointment in the Bureau of Insular Affairs, then under the jurisdiction of the War Department. He was employed in that bureau for ten years, the majority of which he handled all appointments from the United States to the Philippine Islands. During part of this period he studied political science at the George Washington University.

(Continued on page 19)



A Story Of The West - An Unusual Career

After 39 years in Government service, Captain George M. Nyce, Indian Service employee for many years, retired to private life on July 31. During these years he served the Government as Deputy United States Marshal on the Fort Apache Indian Reservation in Arizona, ranger in the Forest Service, supervisor and regional director of the Indian Forestry and Grazing Service in the Northwest, and at various intervals was a soldier, cowpuncher and showman.

"Cap" Nyce

So unusual are the adventures in the life of "Cap" Nyce, as he is known to his many friends throughout the Service, that to catalog the outstanding events is to tell a real western thriller. Born in Milford, Pennsylvania, July 5, 1876, George Nyce was the son of Col. John W. Nyce and Mattie Allen Nyce. His father died when George was three years old, and the family moved to southern Kansas. It was not many years later that George, the youngest member of the family, decided to make his own way in the world. At the age of eleven, he headed for Texas, where, because of his strength and size, he was able to convince ranch bosses that he actually was older than his years, and they put him to work wrangling horses. At the age of thirteen he rode a horse in a wild west show in the East. Before he was twenty he had been shot three times and on each occasion by a drunken cowboy.

With the exception of short periods when he was off to other adventures, George Nyce continued in various phases of cowpunching or ranch work until he joined the Army in the Spanish-American War of 1898. He signed up with the Third United States volunteer cavalry, Grigsby's Rough Riders. At Chickamauga Park, Georgia, he became ill with typhoid fever and was transferred about. In the confusion of war, his name and hospital chart were inadvertently left on the bed he vacated. Another man was placed in the bed who died almost immediately, and hospital attendants, glancing at the bed chart, recorded "George M. Nyce, dead." Meantime, Nyce was making a speedy recovery in New Hampshire and within a short time was well enough to rejoin his regiment. Because he was classified for more than ten months as a "dead man", Nyce had difficulty, along with over 300 other

men, in being re-instated in active Army service and on Government rolls. Finally these men were all brought back to official life by an Act of Congress. Mr. Nyce then served in Cuba for thirty-three months. During this time he suffered from smallpox, yellow fever, malaria and other ailments.

In 1909 Mr. Nyce entered the National Forest Service and was assigned to duty in northern Arizona as assistant ranger. While with the Forest Service, he set up the first fire lookout. In connection with his forest protection duties on the Fort Apache Indian Reservation he also acted as Deputy United States Marshal.

He transferred to the Indian Service as ranger from the Forest Service in 1912, and, with the exception of another short period of Army service in the World War, has been "on the job ever since", with duties at the Fort Apache, Mescalero, Flathead and Coeur d'Alene Indian Agencies. In 1930 he was made regional forester of the Indian Forestry and Grazing Division, with headquarters at Billings, Montana, which position he held until his retirement. The Billings Forestry office supervises the activities of Indian reservations in Montana, Wyoming, North Dakota, South Dakota and Nebraska. Nyce plans to continue making his home in Billings, Montana. (Condensed from an article in The Billings Gazette, July 27, 1941.)

Skidmore's Career Outstanding

(Continued from page 17)

In February 1918, Mr. Skidmore was appointed Chief of the Personnel Division of the United States Shipping Board, where he set up the personnel organization of the Board and the Merchant Fleet Corporation. In 1921, he was appointed Personnel Officer for all home, field, and foreign activities, and with the passage of the Classification Act of 1923, he was designated to assist in the classification of the employees of the Board and the Merchant Fleet Corporation.

In 1933 the Tennessee Valley Authority asked for Mr. Skidmore's assignment as office manager for their Washington Office and he remained with this agency until the central office was transferred to Tennessee in 1934.

Mr. Skidmore entered the Department of the Interior in April 1934, when he was appointed a classification examiner for the Public Works Administration. Three months later he was promoted to Assistant Personnel Officer of the Administration. Subsequently he was assigned to the Secretary's Office where he served as chief of the section handling Emergency Conservation Work personnel matters. Mr. Skidmore has served as Personnel Officer of the Indian Service since his transfer to that bureau on June 1, 1936.

(Since Mr. Crosthwait was made Executive Officer of the new Office of Petroleum Coordinator, Mr. Skidmore has been Acting Assistant to the Commissioner of Indian Affairs in Charge of Personnel. The Editor.)



Joe Garry, Kalispel Indian, Mrs. Roosevelt, and Congressman John Tolan. Garry is a direct descendant of Chief Spokane, the first educated Indian in the Northwest.

YOUNG INDIAN BOY FINDS WAY OUT FOR HIS PEOPLE

By Joe Garry

The movement toward cooperation on the Coeur d'Alene Reservation had its origin at DeSmet, Idaho, in events back in 1937, when Sister Providencia, who had just become a member of the staff of instructors at the Convent of Mary Immaculate, organized the Kateri Club. This club was organized for the purpose of reviving Indian art not only among the Coeur d'Alenes, but among the other neighboring tribes as well, and to apply some of them, particularly the buckskin, to articles of practical value, thereby elevating the Indian art of that section to a level much higher than that of the mere souvenir for Eastern tourists.

As the membership increased, marketing problems became very acute and better marketing organization appeared to be the only solution. Along with its growth, the Kateri gained many friends and from one of these contacts came the idea that it should operate on a cooperative basis. But what was cooperation and how could it be applied? We learned that a small college, St. Francis Xavier, Antigonish, Nova Scotia, had had great success in promoting the cooperative movement among fishermen, coal miners and farmers.

After some correspondence between the Kateri Club and St. F. X. College, as it is commonly called by the people of eastern Canada, it was decided that I should attend one of the short courses given by this University. All arrangements were made for my enrollment in this course, but at the last minute, due to war conditions, the course was called off. Word came, however, that I should come in any case and do the best I could. I spent the most part of February in this little Nova Scotia college and made some investigation in the areas where the adult education and cooperative movements are being carried on.

In the vicinity of Antigonish is carried on farmers' cooperative marketing where wheat, poultry, and dairy products are sold in lots commonly known as pools. In Reserve Mines the miners, under the leadership of Dr. Tompkins, are moving out of the hideous little coal company houses into fine modern homes built by the people themselves through cooperation. Records show that the fishermen of eastern Nova Scotia, New Brunswick and Prince Edward Island have so organized their fishing industries that they are getting three times more revenue than they did before they organized. Not only that, but fishermen were building their own canning and processing factories and by means of buying clubs were purchasing fishing implements such as gears, boats and nets at much lower prices. All these community cooperative stores and credit unions are doing a tremendous business.

These achievements were not brought about by a mere happy accident. They are the result of a well-planned organization whose movements are guided by the St. F. X. College through its extension workers. Although St. F. X. is a Catholic institution, its extension program, of which Dr. M. M. Coady is the head, is not confined to Catholics alone. It is a mixed group as far as creed is concerned. Clergymen of all denominations are leaders in the movement. These men first contacted the key men of the communities and through them organized study clubs and later established libraries. The books and pamphlets brought to the people are in line with their immediate problems. The men of St. F. X. are not entirely dependent upon theories but look more to the common people for ideas and develop leaders from those who know and live among their own problems. This adult education, the way of bringing the university to the people, has proved to be the foundation for a successful cooperative movement in Maritime Canada. These people are taught never to enter into any project unless it has been thoroughly studied. As in the case of the housing group at Reserve Mines, they studied pamphlets and blueprints on buildings for months before any attempt was made to build. These same principles are applied to credit unions and cooperative stores.

According to authorities there were many illiterates among these people who had to be taught to read and write, and they did it willingly for they realized that it was an important step toward solving their own problems. These are the common people.

Could the Indian be classed with the common people? We have only to look to our poorer reservations of the West to realize the necessity of developing leaders among them as nuclei to promoting programs similar to those in operation in Maritime Canada. The masses of today have been falsely impressed by the exploiters that there is nothing left for them to do. This machine age has so bewildered them that they just stand back to watch the revolutions of the wheels of industry operated by the supposed superior as he prepares the various articles by which they are later to be served. From here the middle man takes his turn to prey on the common people. He so fascinates their imaginations with advertisements that he could name the prices on his own articles and service.

Cooperative organization, with its primary and more immediate purposes could eliminate a large percentage of these evils by securing better prices for the products of its members and creating a more profitable bargain through organized purchasing and still more important, eliminate the middle man, leaving what would be his profit, to be enjoyed by the members of the organization.

True purpose in cooperation, although largely dependent on these economic aspects, does not begin nor end here. We have still to look to the more basic principles upon which the organization must stand. We must realize the superior powers of a group over that of an individual; we must realize the significance of adult education to be accomplished by study clubs; we must realize the importance of this move in general as a step toward the restoration of social and economic justice.



A Mojave Couple At Parker Dam, Arizona.



Indians In the News

The Navajo Indians of Arizona and New Mexico, famed as silversmiths, learned the art from Mexicans they captured about the middle of the nineteenth century. Philadelphia, Pennsylvania. The Bulletin. 8-27-41.

Three homesick Sioux Indians have quit their jobs in the movies and headed for their homes at the Standing Rock Agency, Fort Yates, North Dakota. They were among sixteen Dakota Indians taken to Hollywood for central roles in a western production. Their pay, turned over to the Bureau of Indian Affairs for credit to their accounts at Standing Rock, was \$11 per day, the standard guild scale rate. Spokesmen for the group indicated that the hotel where the Indians were living was too noisy and the studio life too confusing. "Money? Ugh!", he grunted. "On reservation make \$9 a week CCC - sleep nights - no headaches." Rockford, Illinois. The Star. 8-21-41.

Turnabout of the traditional ceremony in which Indians make white men honorary "chiefs" in their tribes took place when Governor Julius P. Heil bestowed upon Chief Yellow Thunder of the Winnebago Indian Tribe an honorary membership in the white race. Chief Yellow Thunder humorously acknowledged acceptance of the "white man's burden," declaring: "I am aware of the great new life ahead of me. I must give up many privileges for new experiences. I must give up the simplicity of the American Indian life for worries about my neighbors' affairs." In a more serious mood he said: "To be the first American Indian taken in by the white race is indeed an honor ... I hope and trust that it may be significant of a growing spirit of sympathy and understanding between the white people and my own." Huntington, West Virginia. The Herald-Advertiser. 8-17-41.

Arizona's 50,000 Indians are divided into fourteen tribes, each with its own social, economic and cultural background. Minot, North Dakota. The News. 8-14-41.

Superintendents of five Indian agencies represented their jurisdictions in a recent discussion with state and Federal Social Security officials, regarding a budget for Indian participation in a food stamp plan for the State of South Dakota. The agencies represented were Rosebud, Pine Ridge, Crow Creek, Cheyenne River and Standing Rock. Rapid City, South Dakota. The Journal. 8-13-41.

A new and interesting publication has been written about the Florida Seminole Indians. It is "The Seminoles in Florida", compiled by workers of the WPA Federal Writers' Project and published by the State Department of Agriculture. It contains numerous pictures and a map showing the site of the various camps throughout south Florida. The book presents a history of the Tribe, giving factual material about their tradition, character, laws, customs and occupations. It also pictures present-day Seminole life. Tampa, Florida. The Tribune. 8-18-41.



At A Celebration In Flathead Country, Montana.

Plans for the establishment of a log cabin trading post to preserve American Indian handicraft and the traditions of Indian tribesmen inhabiting the vicinity of Miami, Oklahoma, for a half century have been drafted by the Chamber of Commerce. It is said that Indian workers who have lost employment with the recent abandonment of the local WPA Handicraft Project, would make blankets, trinkets of all kinds, weave baskets and make other articles for sale at the post. The trading post would be operated on a self-sustaining basis, with Indians selling their work to a post manager and he, in turn, would resell the articles to tourists. Tulsa, Oklahoma. The World. 8-10-41.

A large collection of Latin-American Indian material, gathered by the late William Barnwell Kelly of Charleston, South Carolina, has been given to the Charleston Museum. The exhibit consists of shrunken human heads made by the Jivary Indians of Peru, poisoned darts for use in a blow gun, a gourd poison container, a number of bows and arrows, intricately decorated beaten metal ornaments of beetle wings, of carved teeth and of carved woods, spears made of chonta wood, beads, clothing and woven materials. Charleston, South Carolina. The Post. 8-14-41.

Redmen of the East and the Southwest competed for the North American Indian dance championship during Gallup's 20th Inter-tribal Indian Ceremonial. An all-star Indian dance team from New England and Canada invaded the desert country. Southwestern tribesmen, accepting a challenge to the contest, nominated more than a dozen of their best dancers to carry their laurels in the inter-sectional competition. Dance competitions have been held each year at Gallup among Southwestern tribes, but the contest this year was the first inter-sectional one. There was also an arts and crafts competition this year. Indian craftsmen from New Mexico, Arizona, Colorado, Oklahoma and New York offered their Indian-made wares. The exhibit hall was crammed with \$200,000 worth of entries. Salt Lake City, Utah. The Tribune. 8-10-41.

The Hopi Indians of the Southwest want it understood that their famous snake dance is a sacred ritual and is not to be copied by persons off the reservation. The trouble began when the Hopis learned that a group of white men and, as they termed it, "misled Indians", were staging a "rattlesnake" dance to attract tourists. In their protest, the Hopis pointed out that in the first place the real and only dance is held on the reservation in August. Secondly, the real dance is never advertised, nor is admission charged, inasmuch as the dance is a sacred ritual and not intended to be a money-making venture. Lewiston, Maine. The Sun. 8-22-41.

While some of the other boys and girls of northern North Dakota spent summer playing, 450 Indian children of the Turtle Mountain Reservation stuck to their studies. It wasn't all book learning, however. Pupils at the summer school cared for 80 acres of farm land and, in addition, have undertaken a variety of projects. A major portion of the produce harvested went to the homes of the pupils and some they sold, two-thirds of the profits going to the 40 farm club members. Other projects were poultry-raising, a cooperative store, basket weaving, loom work, wood and metal work, mechanics, and dressmaking. Minot, North Dakota. The News. 9-23-41.

from the Mail Bag

September 2, 1941.

Dear Sir:

I am calling to your attention the photo of "Chaca", Hopi, which appeared on page 27 of the August 1941 issue of "Indians At Work."

When we were among the Hopi, nearly 49 years ago, I took a stereoscopic view of what I named "Chaca, The Runner", because he carried a message for Mr. Keams, the trader, to the railroad which was 85 miles away. He ran down on foot one day and ran back the next. He ran through mesquite, sagebrush, cacti, and among the buttes, a trip his horse could not have made in this length of time. Forty years have brought wrinkles to Chaca's face.

Sincerely yours,

J. H. Bratley.

Memorandum to the Commissioner:

In a recent report from Mr. H. J. Doolittle, District Highway Engineer, covering a visit to the Northern Idaho jurisdiction, he states that three of the Indians employed on the road program at Northern Idaho have taken private work; one at \$175 per month as mechanic and two at \$1.25 per hour as bulldozer operators. He states that others will soon leave to take jobs as truck drivers at 90 cents per hour.

This condition is typical of the attention the Roads Division is giving the training feature of its program in teaching Indians who have an aptitude for machine operation to acquire skills which will permit them to obtain employment at high wages in private industries. While, no doubt, the demands of the Defense Program have opened this opportunity, still when the opportunity was presented, these Indians were found ready and able to step into the vacancies.

J. Maughs Brown,
Acting Director of Highways.

Dear Sir:

The dates set for the staging of our Adobe Walls Pageant, and the dedication of the Indian Monument are October 16 to 20, 1941. Within the next few days the Indians will set the monument and will have their ceremony at the battleground on Sunday, October 19.

Yours very truly,
Borger Chamber of Commerce, Borger, Texas.
(Signed) H. N. Pruett, Manager.

"...Some 400 Comanches and relatives wish to make the pilgrimage ... I have every reason to believe these ceremonies, when carried out like we want them, will probably be the last real, sacred, religious ceremonies (not exhibition) that the Comanche and Cheyenne Indians will ever indulge in." (Excerpts from letter written by Albert Atocknie, 70-year-old full-blood Comanche, in regard to the above celebration to take place near Borger, Texas.





Navajo CCC Workers Build A Storage Dam Near Indian Wells, Arizona.

INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.

An Indian Tells How To Keep From Being Hurt Or Killed

I will start at the beginning when this organization was known as the I.E.C.W. I began working for the I.E.C.W. indirectly, by driving a private truck. It was the best truck that was hired at the time. I don't know what made the owner and I make it more safe than the other trucks; probably it was because we believed in safety a little and the looks of our truck. When anything went wrong with the truck, we would work late at night to get it back on the job the next morning.

While we were fighting fire, we would haul twenty to thirty-five men in one load without benches, guard rails, or ladders. They would lean over the side, leap on the cab, and ride on the fenders and running boards. I would drive for weeks with one tailgate off, and sometimes both off. The men would spring on and off the truck, and if the tails were on, they would climb over the side and jump off. It made no difference whether you were old or young; you got on or off the best way you knew how.

After the I.E.C.W. bought its own trucks, I went along, hoping to get a job as a truck driver, but I was put in the field with the rest of the boys. When we went to work, all the tools would be on the floor of the truck and the men would have to stand on them. Safety was not thought of in those days, for we carried probably a box of dynamite; a barrel of gas and twenty to thirty men. I often think what would happen if this were true today. We probably wouldn't last very long in the CCC-ID.

A little later the truck drivers were given ladders to use in the back of the trucks, for the men to get on and off. I remember a man who made fun of the ladder when I first used it. He came from the front of the truck and staggered up to the ladder and went up in a careless manner and when he reached the top he slipped and came down, bumping his head on the steps all the way, hurting himself. An old man standing nearby said: "Good enough for you." I think the ladders on the trucks were the best thing that could happen. After the ladders were in for a while, we were given benches that could also be used for tool boxes. There were no more tools on the floor for the men to get hurt on. These were greatly appreciated.

After a while, we were given "tarps" to use in the winter. It was a lot warmer and more comfortable for the men. As time went on, the exhaust pipes were changed so that they stuck out the side of the truck and the fumes did not enter the "tarp."



Delos Lone Wolf, Well-Known Kiowa Leader, Presides At Oklahoma Inter-Tribal Meeting

I hope some day to see turn signals in back of the trucks so that we will not have to stick out our arms to make turns, because all the motorists do not stick to the same rules. I believe there should be a truck in every unit for hauling men only - a real safe truck.

There are so many ways in which we are becoming more safe, that it is hard to believe that we let so many things go on in the past as did. I want to thank everyone that taught me safety and I might even say - prolonged my life. I am trying to teach safety as it was taught to me and perhaps even a little better. I have noticed that a man doing an unsafe thing is greatly criticized and he never does the same thing twice. I would like to see many more safety ideas to prove that safety is here to stay.

(Signed) Frank C. Cobb, Leader, CCC-ID,
Lac du Flambeau Reservation, Wisconsin.

Pawnees Help Build Airplanes

Isiah Williams, Arnold Stanley and John Means, former CCC-ID enrollees at the Pawnee Indian Agency, Pawnee, Oklahoma, are putting to practical use the training they received in the Aircraft Sheet Metal Training School under the National Defense Program. They are at present employed in this type of work in Wichita, Kansas, on a seven-day week basis, doing all they can to assist in defense efforts.

Indian Self-Government In Kiowa CCC-ID

The Fort Cobb CCC-ID Camp, under the Kiowa Indian Agency, Anadarko, Oklahoma, has instituted what is known as the Enrollees' Council, the purpose of which is similar to that of student councils. Members of this group are Joe Kodaseet, Albert Aunko, Billy Botone, Leon Smith, Henry She-mayme, Winston Rose, Adolph Tahbonemah, and Howard Niyah, representing the Comanche, Kiowa, Caddo, Wichita and Cherokee Indian Tribes.

The Council hopes to bring about a closer cooperation between the enrollees and personnel by serving as a medium of expression for the enrollees with regard to the enrollee program and CCC-ID activities in general. Among its duties, the Council will undertake the disciplining of enrollees for minor infractions of regulations, determining the extent and nature of the offense and equitable punishment. It will establish rules of mutual benefit to all, see that they are enforced, and act as representative for enrollees in all matters.

An outstanding example of the versatility of the Indian enrollee is the manner in which First-Aid Instructors Yale Tanequoot, Edgar Mone-tatchi and Milo Ross conduct their classes at Kiowa. Each instructor uses his native dialect to insure a thorough understanding of procedures by trainees from the several tribes.



A GREAT LAWMAKER IS DEAD

Congressman Edward T. Taylor, of Colorado, Chairman of the House Committee on Appropriations, is dead in his eighty-fourth year. What the whole of the Interior Department - of all the myriad human concerns centered in it - owed to Congressman Taylor, is quite beyond estimate. What the Indians owed, is beyond estimate. But here, it is the personal qualities of this great and sweet old man which should be mentioned. He was a man all-human, of good will never failing, with no taint of malice ever; yet when sustaining a position of his own or representing the wishes of the House as a conferee, he could be firm as an oak tree's bole. To Edward Taylor there were no human or social inferiors, and there were none who could feel superior to him.

I wondered how a picture of this man could be given in words, and there drifted into my thought a passage from *The Meditations of Marcus Antoninus Aurelius*. It described the teacher, Maximus, who tutored the young Antoninus into his fitness to become the perfect King and perfect subject. The words without any change can be applied to Edward Taylor.

"From Maximus I learnt self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he (Maximus) thought as he spoke, and that in all that he did he never had any bad intention; and he never showed amazement and surprise, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence, and was ready to forgive, and was free from all falsehood; and he presented the appearance of a man who could not be diverted from right rather than of a man who had been improved. I observed, too, that no man could ever think that he was despised by Maximus, or ever venture to think himself a better man."

For as long as districts can elect men like Edward Taylor to their Congress, and Congress can honor men like him, free and purposeful government in the United States is a reality.

John Collier
Commissioner of Indian Affairs

Editor's Note: The following facts are condensed from Mr. Taylor's biography in the Congressional Directory, May 1941: "...He has achieved several official distinctions, none of which has ever been duplicated by anyone else during our congressional history: His successive elections to the State Senate 12 years and to the Congress 34 years, January 1897 to January 1943. All of his Congressional service has been after he was 50 years of age; no one else has ever been so honored, in fact, of the about 8,300 Members of the House since the first Congress in 1789, only 4 others have ever been elected 17 successive times. He has been the author of more State laws and constitutional amendments and Federal laws combined than anyone else. He is Dean of the House in age and Chairman of the Appropriations Committee, 75th, 76th, and 77th Congresses ...

He is the author of over a hundred Federal laws, two of the most important of which are the Taylor Grazing Act, and the 640-acre stock-raising homestead law - two of the greatest conservation laws ever enacted. ..."

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